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ANOTHER EMINENT CONVERT.

REPORT OF PROFESSOR WAGNER, OF THE IMPERIAL UNIVERSITY OF ST. PETERSBURG, RUSSIA, UPON THE RESULTS OF RECENT SEANCES.

From the Russian, of the "Messenger of Europe," of St. Petersburg. Translated for the Spiritual Scientist, by Mme. H. P. Blavatsky.

Part III. Concluded from No. 14.

FOR this purpose, we used a tape one and one-half inch wide. First of all, we thoroughly secured with it both of Brediff's wrists, by making on each of his hands a tape bracelet, tight enough to shut out every possibility of his freeing his hands from them, and yet sufficiently loose not to interfere with the circulation of the blood. Each of the bracelets had four knots. Through these bracelets we passed the tape, and placed Brediff on a comfortable, low chair, with a high back to it, and, passing the tape under the front part of the seat, we crossed it over to the back part of the chair, and threading the end of our tape through the chink between the castor and one of the legs, tied it there with a strong knot. Then we threaded in the same way the castor of the other back leg, and secured the tape again with a knot. After this we wound up with the same tape Brediff's left arm, above the elbow, then, crossed it over his breast, and tied up his right arm. After that, we secured him well to the back of the chair, by winding the tape round his body several times, and then tying it on his left arm again, we lowered the tape down once more and passing it another time under the seat, brought it out at the front, and finally secured the end well with several knots to both the bracelets on his wrists. We used another tape to secure the legs and feet of the medium.

Tied up as he was, in such a fashion to his chair, we carried him, chair and all, into the dark recess of the door. The securing of the medium was such, and the combination of the tape-winding so perfect, that it was found impossible for him to move his hands apart more than a distance of a half an inch. Moreover, while resting comfortably enough on his knees, the hands could not be lifted up, for the tape secured them to the seat of his chair. No more could he move the

upper part of his body, for it was drawn up to the chairback by the tape encircling his bust. There was no physical possibility for Brediff to untie himself; besides, it would have required more than an hour to untie the fifteen strong knots, without breaking them, and the whole seance did not last much longer than that.

At the succeeding seances we changed our knots, and kept continually varying them; but in order not to leave the smallest ground for doubt or suspicion, we adopted the following plan: We put on the medium's hands two bags of gossamer stuff, and sewed each of them to the breast lappels of his coat; then both of the lower ends of the gossamer bags were sewed tightly together, with the ends of a tape inserted between them and secured to them as strongly as needle and thread could secure, and then passed under the chair from the front, and securely tied at the back of the seat, through a small ring screwed for that purpose into the carving of the wood. Then both of his arms were fast secured with other tapes to his seat, the ends being tied into knots passed through other rings. The feet were tied up and fastened to the front legs of the chair. Strict examination proved to us beyond question, at the end of every seance, that the knots had not been meddled with, and the gossamer bags remained undisturbed.

Behind the curtain, opposite Brediff, we placed a small stand, on which we laid several loose pieces of clean note-paper and a pencil. Having thus prepared everything, we let down the hanging, and placed on a table *outside* the curtain, but close to it, a tambourine, a bell, and several pencils. On the right hand side of this table, and quite close to the hanging, sat Prof. Boutleroff, Dr. A—, and Madame Aksakoff; at the left were Aksakoff and myself. But we subsequently changed places. A large musical box standing at the further end of the room played miscellaneous airs during the whole seance.

A very few minutes after we were seated M. Brediff, the medium, was heard to exclaim:

"Oh, ca vient! Je sens l'oppression. . ." (Oh, it is coming! I feel the oppression. . .), and all was still again in the cabinet. Three minutes after that, we heard loud, sharp raps on the door-frame, and all the tapestry began to shake violently, as if it were pulled in several places by some invisible hands. Then between the two halves of the hanging, a little above the table, *appeared a hand*. Though this trembling hand remained visible but a few minutes and the room was half darkened, still all of us saw and recognized it perfectly as a small, white, and delicate female hand, as unlike one of Brediff's hands as possible. The very instant it disappeared, I gently drew apart the hangings, and plainly saw the medium's hands resting quietly on his knees.

After that, we heard the small stand inside the cabinet moved about, the paper on it rustled, and the pencil was

heard to scratch on this paper. To our question: "Jeke, is it you? Will you write us something?" We received affirmative raps on the door-frame.

I owe my readers an explanation as to who "Jeke" was—Spiritualists, who were thoroughly well acquainted with the medium, assured us that he was visited by the spirit of a Chinese woman, who called herself "Jeke," and who materialized through him. Of course, I had no desire to see my name mixed up with what I considered such a superstitious statement. I felt perfectly indifferent as to under what name or delusive circumstances the phenomenon appeared so long as it could be proved genuine.

A few seconds later, we heard a more significant rustling of the papers than before, as though some one were folding them. The hangings shook again, invisible, trembling hands apparently tried to open them, and then the same hand appeared again at the aperture with two folded notes on its opened palm. We took them from the hand. One of them was blank, but on the other we found an *attempt* at a letter. At the end of the seance, when carefully examining the dark recess and its corners, we found two more papers on the floor; on one of them, in the corner of the sheet, was written "Je . ." on the other, in a bold and handsome handwriting, the whole name of Jeke, with a flourish at the end of it. In the course of the subsequent seances, this signature became a great deal firmer and bolder. Besides this, we received several long sentences, which ran sometimes as follow:

"Jeke, 11 of February 23 . . . —I love you all, but I . . . —Thank God, I feel very well . . ."

We heard the conventional five raps—which implies an order to bring out the alphabet. After complying with which the raps indicated three letters: T A M. "Tambourine?" we ventured to suggest; and on receiving an answer in the affirmative, we passed the hand the desired instrument. Immediately, some one began drumming on it, keeping time with the music-box. Moreover, it sounded in many different parts of the dark cabinet. But the most remarkable feature of the seance was the feeling of the hand that appeared to us, or rather that *formed itself* directly before our eyes. It was a warm, delicate, female hand, presenting to our sight and touch the appearance of a perfectly natural human hand. Every one who wished felt his own hand touched and its fingers pressed. From off my own finger, this hand, whose-soever it was, wanted to take my ring, and I felt very distinctly how it was being pulled off, and how it was caught inside by a finger-nail. Through the cloth of the hangings, we all felt and touched this hand; I squeezed its fingers, and felt and touched its nails. The same thing happened when that hand, or rather the hands, caught hold of our hands, pressing them and pulling them inside the dark cabinet. Once the curtain at the side opposite that where the medium sat, was pulled apart so wide, and lifted up so high, that Prof. Boutleroff and Dr. A—, who were sitting close by, had all the required time to see very clearly Brediff reclining in his chair, motionless, and with his hands folded on his knees, and his knots undisturbed; while *over his head they saw the white hand fluttering about in the air.*

Soon after this, the phenomena became weaker, and finally all manifestations ceased. We heard the medium sighing and feebly moving as he was coming out of his trance. We immediately and carefully examined him and the position he was in. All our knots and ties were undisturbed. To allow the least suspicion of fraud or jugglery on his part was a pure impossibility. True enough, some skeptic might perhaps suspect the premises themselves, the door-frame, and in short, the door itself, which might have been opened from a neighboring room, as it was hidden in part from sight by the curtain, and perchance some confederate of the medium might have slipped in, and, hiding himself, performed the part of the hands we both saw and felt. But such a theory as that, for all of us who were present at the seance, is perfectly void of common sense. We are perfectly certain that the door-frame is the most innocent of its kind, and that no one could approach it at the time of the seance. Moreover, this door remained perfectly visible to us through the opening of the hanging, expressly arranged so that view in such a way, and I repeat again, to all of us who were present the witnessed phenomena has all the merit of perfect genu-

ineness, and are thoroughly objective. All these manifestations were repeated, with various changes, during a course of many seances.

I am stating facts, the solution of which I consider at the present time a perfect impossibility. All of us saw and felt the hands, that were formed in our presence. True enough, we could not well follow the process of that formation, but I deem it fully possible and even necessary to admit the facts all the same. I will here remark a circumstance that struck me. As I had the opportunity of stating before, a certain periodicity, a sort of regular ebb and flow, can be always easily detected in this sort of manifestation by the attentive investigator. The same thing was observed by me in the course of the materialization of these hands. The manifestations flowed regular and wave-like, and gradually became strikingly powerful; the hands pulled the curtain violently, and rapped on the table placed outside the curtain with remarkable force. After which, the progressive development, seeming to arrive at its maximum, suddenly stopped, and the manifestations lost their power or were brought altogether to an end for a few minutes, as if they had lost all their reserve of strength, so necessary for their production. The same oscillatory movements were as evident in the apparition of the hands. Generally speaking, the rapidity exhibited in their movements as they fly from one place to another is remarkable. No less worthy of observation is the fact of the great weakness and the complete lack of strength in those apparitions at the first stage of their development. Very often the hands would drop the pencil without being able to finish the sentence or word begun, and had to employ the greatest exertions to pick it up from the floor. The same was the case with the tambourine and bell.

I am presenting a truthful account of facts, witnessed by myself; I do not deny but that these facts seem fantastical and incredible; but I do not ask credence of them in the least, nor do I care whether I am believed or not. I know that a good many of the errors that creep in while humanity was in the course of its development, are chiefly due to the superabundance of implicit faith in so-called authorities; and what sort of authority can I pretend to be in the domain of phenomenal manifestations, heretofore ignored and completely new to any known science? I desire but one thing, namely, that all those who will not believe me, may prove to me that I am wrong; but in such a case they will have to support their case with *facts*, as positive and as undeniable as those that forced me to my present conviction, that the mediumistic, or so-called spiritual, phenomena are real existing facts.

Faith in these manifestations increases with striking rapidity. True enough, it may be that this belief is entirely based upon erroneous and thoroughly mystical ideas; but the number of Spiritualists in America alone, which is computed at 11,000,000(?)* proves undoubtedly the existence at least of some facts, since they are strong enough to support so firmly those errors. On the other hand we arrive at the same conclusion in consequence of the fact of so many well-balanced persons, sober, and armed to the teeth with all the implements of modern science, having, notwithstanding all that, arrived at the full conviction of the reality of the same mediumistic phenomena. The names of these persons are known to the world of science as those of capable, meritorious, and worthy investigators of its questions. But it is evidently the common lot and propensity of the human mind, as soon as the question of facts overthrowing its habitual convictions or ideas is presented to it, it rouses itself immediately in opposition to them. At the time when Crookes, Huggins, and Varley were preparing to give to the public the account of their scientific researches, the scientific world never once thought of opposing or doubting the accuracy of their researches; but suddenly arose the question as to the mediumistic phenomena and the same army of scientists instantly go back on their own brethren, and treat their discoveries with the utmost contempt and skepticism. It seems to me I should have never accorded to myself the right of condemning such proceedings had I not personally experienced all their inconsistency. I, too, had suspected somewhat the investigations of Mr. Crookes, in the psycho-dynamical phenomena, until I

* This number is quoted from statistical information, presented to the Congress of Roman Catholic Bishops, in 1867. (Judge Edmonds' letter, Spiritual Magazine, 1867, p. 327).—Ed.]

satisfied myself personally of the existence of the said phenomena.

Convincing as may appear to us proofs, that we receive from another person's testimony, the propensity of skeptics will always overbalance such evidence, and it is only when facts appearing before our own eyes, or through our own sense of feeling, that they will impress themselves upon our own understandings, and become the real property of those senses. That is the reason why I desire so much to have all those who may read this letter, and who may become desirous of convincing themselves of the truth of my allegations, investigate for themselves and so acquire knowledge by personal experience. Means of obtaining such proofs may be easily found by any one, for impressionable and nervous persons, adapted by their natural faculties for such like phenomena are not so scarce but that they are to be met with in each one's own social circle.

In consequence of these manifestations, I had occasion to encounter another force, the force of skepticism, which latter fact brought me to the conclusion that this force never submits to convictions, based upon the testimony of other persons, however strong may be their confidence in the latter. It is perfectly natural that it should be so. The description made by those other persons, lively and perfect as they may be, are, nevertheless, incapable of impressing upon one in all its details the picture they have not seen themselves; therefore, they fail to produce in them the same clearness of perception as is afforded to us by our own senses. This reminds me of the answer of the late Alexander Von Humboldt, to a gentleman who tried hard to convince him of the genuineness of the mediumistic phenomena.

"I believe in them," said the great naturalist, "for I hear you endorse them to me and describe what you saw yourself; but were I to see such phenomena myself, I would not believe in my own eyes." A mighty characteristic paradox!

If the convictions of our society were perfectly free, the progress of its enlightenment would undoubtedly become a great deal more rapid. But that is just where lies its great mistake; men of the world suppose that their convictions are perfectly independent, and that they submit only to the force of facts; while the truth is that this society constantly lives and feeds itself upon preconceived opinions, prepared for the inspection of the whole universe by a long list of formalities and conditions under which it progresses and develops. Its skepticism represents a double-edged weapon. On the one hand this weapon protects it from unsafe highways, but on the other this sword of skepticism encourages and gives the best chances to reaction. It preserves in society the vitality and popularity of such ideas as are constantly being contradicted by newly discovered evident facts and attested proofs. Spencer's opinion, expressed in his "Science of Sociology," about the old conservatism prevailing in societies can be applied not only to the masses but to each of us who considers himself totally free from any preconceived theories.

As a matter of course, the chief obstacles to the reception of the mediumistic phenomena present themselves in the shape of those explanations that are given of them by Spiritualists themselves, and which no skeptic will ever allow himself to submit to. But apart from those ideas, the surroundings and conditions of these manifestations are such as are best calculated to create various misunderstandings and suspicions! "Why," inquired a lady of me one day, "is darkness so necessary for these phenomena; why can't they be produced without all this paraphernalia, more simply and without the aid of any curtains, dark seances or tables?" In other words: "Why should I be refused to get thoroughly convinced that there is no room left in the case for fraud and jugglery?" I hope that the conditions our own experiments were surrounded with, fully remove all grounds for suspicion. But on the other hand, it is impossible to insist upon the manifestation of even any natural phenomenon unconditionally, and outside of the laws it is governed by.

I often heard from persons I invited to join us in our spiritual investigations such answers as follows: "Why should I disturb myself to witness such phenomena as will be perfectly impossible for me to account for?"—an excuse as shallow as it is inconsistent. Students in physics, who first discovered electricity and galvanism, could no more account

for them than we can for these phenomena, when they appear to us for the first time. Moreover, in comparison with the psychic manifestations, the discovery of electricity certainly belongs to the most simple primitive laws of phenomena. Constant and patient investigations and inquiries will most likely pour out that same light one day, on the complete darkness of this impenetrable mysterious region of spiritual phenomena as it did on other mysteries conquered by human science. The idea that this subject presents no claim to scientific inquiry is totally false. This fact alone that the mediumistic manifestations depend upon the surrounding general conditions, gives us the possibility of studying and clearly defining them. For instance, they are evidently subjected to the variations of the atmosphere, to its cold or dryness, to light or darkness, and so forth. These conditions are supplemented by others that lie concealed in certain individuals, through whom they are produced, in the psychic state of those persons, and in their individual temperaments.

Some persons may object to these hypothesis and offer me the following question: Why didn't I, instead of presenting all my strange theories in the vain attempt to explain the observed phenomena, go on and apply myself to investigating them in the usual scientific way?—I am sufficiently cleared, I suppose, from such a reproach as that, by the very novelty to me of these manifestations. I have first of all to ascertain facts, and I do so with the view of attracting to them the attention of some of our noted physiologists, an attention sufficiently demanded, I should say, after this plain statement of what I have seen myself of the phenomena. Even if the latter were to be assigned to the domain of *Psychistry*, or nervous disease, the more would it be our sacred duty to inquire into them, oppose their rapid spread in their present deceptive shape, unmask their true character, and, having done so much, struggle finally with these seemingly childish, superstitious notions with which Spiritualists are trying to clothe them.

PERSONAL.

FREDERICK W. EVANS, the Shaker, has asked Col. Olcott's cooperation in organizing a very important joint convention of Shakers and Spiritualists, with a view to exhibiting to the world the exact condition of the movement in its moral and scientific aspects.

THE British National Association of Spiritualists hold *conversazioni* weekly at their rooms in London, at which obliging members contribute to the pleasures of the evening, by music, recitations, and occasionally by spiritual phenomena. Spirit drawings, writings and other objects of interest are loaned for exhibition, and strangers in London are afforded a most favorable opportunity for becoming acquainted with investigators and Spiritualists of distinction.

BULWER'S novel "Zanoni," which is one of the most fascinating he ever wrote, embodies a great deal of information concerning the claims of the occultists which should be read by every intelligent Spiritualist. It is asserted Zanoni and Mejour are merely pseudonyms for personages who have actually existed, and that magical powers were exercised by them quite as remarkable as those attributed to the characters in the book.

THE Davenport Brothers have left Spain and are now in Brussels.

SPIRITUALISM IN INDIA.

By a letter from Calcutta, we learn that Spiritualism is now being inquired into and adopted by the most enlightened and educated portion of the Hindoo community. Many skeptics and Brahmos, hitherto with hovering doubts and uncertainties, are fast adopting its sublime creed. It has found a congenial soil in the Hindoo mind, and the day is not far distant when it will be the creed and faith of the thinking portion of the people. The planchette has become very popular there and the excitement among the people at its first introduction was considerable. Many persons there have witnessed its remarkable workings and many to satisfy their curiosity have ordered its manufacture. Two of the respectable stationers and booksellers in Calcutta have sold about ten thousand within a short time, which alone is evidence of the general interest in the subject of Spiritualism.

HISTORICAL AND PHILOSOPHICAL

Translated from the French of Revue Spirite of Paris.

QUID DIVINUM.

BY MRS. EMMA A. WOOD.

THE articles that follow in this connection are in answer to a letter in a former number of the Revue, to whose writer our author, while substantially agreeing with him in sentiment, yet replies by "Quid divinum." The insertion of the letter, however, is not necessary to a comprehension of "Quid divinum," which will, I think, be found sufficiently interesting and important, treating as it does of the intimate relation of all material things to things spiritual. It is also interesting as an illustration of the manner in which the subject is treated by French Spiritists of different schools and of different views in the same school—showing how a subject assumes new aspects in passing through various forms of mind.

Foreign Spiritists, it is well known, hold some peculiar views, which though adopted, either wholly or partially, by some of our own people, have not, as yet, been fully indorsed by the majority among us, the principal one being the reincarnation of the soul through various human bodies, either in this or in other worlds, until the soul's purification has reached its highest degree. They, however, expressly repudiate the ancient idea of the human soul entering the body of an inferior animal. Everything progressing to good, no backward step is permitted by the Infinite Ruler of all. This doctrine of reincarnation so permeates all their writings, that every argument and every exemplification is colored by it, and those who read, as well as those who translate, must look at their arguments from the stand-point of their own philosophy; finding, as they will, in every new investigation, fresh proofs of the goodness and wisdom of the Creator.

I HAVE promised two studies: one on the anatomy of the animal and harmonic fluids, if these denominations are accepted, and one on the divine fluid.

As the divine fluid is represented in the organism, as it has a machinery of its own, on reflection, I think, it will be well to give a general idea of it, as we have of the animal and of the harmonic fluids.

These three studies made from a general and physiological standpoint, we shall demonstrate anatomically their reason of being (*raison d'être*), their mode of being developed in the organism, and we shall show that many of the phenomena that we believe to be the result of animality, are manifested in the organism of certain plants.

Further, as it is, of consequence to a very large majority of spiritists to know the constituent fluids of the soul, and as the number of those who can profit by the anatomical demonstration is limited, I wish first to satisfy the greatest number. We will, therefore, begin with the divine fluid.

THE DIVINE FLUID.

In Art. xiv. I asked you, from whence comes the intelligence of the harmonic fluid; can a fluid be intelligent? Per contra, I added. Is there intelligence in the organic development I have described, from the plant up to man? Is there intelligence in the sphere in which this organic development exists? Had He who created the organism, the sphere and their relations, a view, a project, a plan? Is the intelligence manifested by this plan, in the plan or in Him who conceived it? And I said, doubtless you will answer with the Master, "Every effect has a cause, every intelligent effect has an intelligent cause; the power of the intelligent cause is proportionate to the grandeur of the effect."

Permit me a second question. Is there only intelligence in the plan of creation? This infinite variety of living beings who journey towards a future better and still better, who are raised to an intellectual life more and more spiritual, this intellectual horizon of indefinite extent penetrating beyond our globe, to study those that surround us and to discover in them a solidarity.

This solicitude which puts within the reach of each being what is suitable for his sustenance and for his preservation in the midst of so many causes of destruction, is all that only intelligence? Is there not in it a little love? Why do I say a little, is it not resplendent with love? In naming love, do we not name all that enlightens creation, all that illuminates it, all that gives it an end, all that makes it a work truly divine?

Is intelligence without love aught but pure science? Science, certainly, is an attribute of God, as is love, as are omnipotence, omniscience, infinite justice, infinite wisdom. But what are science, power, justice, wisdom, without love? Is it not from love they derive all their force, is it not love that gives them a motive? There is not the smallest fact of creation that does not contain its particle of love, because there is not an act of creation that does not assist in the final end. Now, love having presided at the creation there is not one fact however small, however minute, that does not participate in the love, in the omniscience of God, that has not within it all the power and justice necessary that it may assist in the final end.

Well! this love, this science, this omnipotence, this justice, this infinite wisdom, all the attributes of God manifested in the creation, this is what I call the *divine fluid*.

RELATIONS OF THE DIVINE FLUID WITH THE HARMONIC FLUID.

I have said that the harmonic fluid manifests the intelligence of its Creator, but intelligence is one of the attributes of God, consequently it must manifest them all.

Can it manifest them all at once? Is there not a kind of hierarchy in these attributes, or are these not special conditions of manifestations for each of these attributes? Thus if you consider intelligence and love manifested by an earth-worm, a lumbric, which is absolutely but a digestive tube, living only by absorption and secretion, intelligence is not developed, it is properly speaking, and at first sight, only a collection of tissues which manifests life.

But, in proportion as we ascend in the animal series, as the generating sense is developed, we see concurrently appear the inclination of the male for the female and *vice versa*. Much care, much love are developed in the making of the nest, in the care of the eggs or the nourishment of the young.

The father and mother are ready to sacrifice their lives for their defence. Animals of an ordinarily gentle nature, or which have been domesticated, become again savage, or more or less ferocious when they have young.

This is not all; in tracing the series of beings, you see the dove manifest tenderness, fidelity; the dog friendship, the ox is a model of patience; the lamb the symbol of gentleness; the ass and the mule are persevering; the horse courageous in the battle; the elephant full of gratitude; the ant and the bee form associations, and among all animals you see exhibited in various degrees affection for those who care for them. Domestication always awakens new fluidic aptitudes.

All these qualities are not the effect of intelligence alone, there is therein a portion of love and of the other attributes of divinity, a portion which is *en rapport* with the intelligence, the organism and the sphere, which is modified with them and grows with them. Thus the divine fluid begins to be manifested by the intelligence of the relations of the organism with the sphere, and the relations of the various animals with each other. The necessity for the divine fluid to be manifested by the intelligence and the organism is the *raison d'être* of the character and the temperament of each being and that from the first animal up to and including man. The less complicated the organism, the less intelligence, the less character and temperament. It is necessary to reach a certain degree of the animal scale to grasp these characteristics in the individuals of the same species. Here naturally comes in this question; Why should there be a difference of character and temperament between the individuals of the same species since they have the same organism? Let us first define temperament and character.

TEMPERAMENT AND CHARACTER.

We have said that the integrity of the sap and blood is in accordance with the integrity of the vegetal functions, and that these functions are in accordance with the integrity of the sap and blood, since it is by them that their organs are nourished.

We have said that the animal fluid is in proportion to the number of animal functions, these to the integrity of the tissues, and that the same tissues form the organs of vegetal and animal life.

We have proved that the animal fluid imparts the emotion to the harmonic fluid, and the sphere, fruit of the intelligence of the Creator, also has power to do the same.

But we have said that the other attributes of God can not be separated from intelligence. Thus the harmonic fluid has the property of perceiving two orders of emotion: one that comes to it from the organism and the other that comes to it from the sphere, this is that of the divine fluid.

This that comes to it from the organism may be defined by one word, — want.

This that comes to it from the sphere may be defined by another word, — notion.

The harmonic fluid perceives the want and is within reach of the idea. The organism being invariable, the want is invariable in its nature. It can vary only in intensity; this is

temperament; animal fluid and temperament become synonyms.

Notion, with the portion of the divine attributes within it, constitutes character. Will notion and character be synonymous? No, for notion and temperament being united to the harmonic fluid, character is the result of their reciprocal influence, but let us thoroughly establish this influence, but let us note this well; character is not a new being, it is but the physiognomy under which the two emotions are presented; it is the harmonic fluid that manifests this physiognomy, this character.

NOTION AND CHARACTER.

In order to define these terms properly, we must speak of re-incarnation.

Until now we have not pronounced this word; yet every attentive reader must have foreseen this phenomenon. Indeed, the harmonic fluid, being of the same nature throughout the whole animal series, it can be easily represented traversing the whole animal series, making stations at all we call species, families, kinds.

The stations it makes in each of these series should give it all the intellectual development of the series; it would not leave it to pass to another until it had exhausted all the study to be therein accomplished.

But the intellectual development of a series being given and recognized *en rapport* with the organic development, is there nothing further that may fortify this study? Let us suppose, for instance, that the customary nutriment of an organism fail, the harmonic fluid is found to seek another. Then it comes into relations with new competitors, it encounters new dangers, there are new stratagems to use and to counteract.

Should this organism be a denizen of the plain, and an inundation occur, suddenly it is forced to fly to the heights; there the harmonic fluid finds itself with unknown animals; new dangers, new struggles, other subjects of study.

It is the same, if, inhabiting the mountains, snows cover the ground with a thick bed, all that lives on the mountain descends to the plain; new sphere, new studies.

Thus the sphere, outside the eternal truths we have called *divine fluid*, is subject to accidental variations, which are also a source of study.

But do these accidental variations exercise their influence only on the harmonic fluid? If nutrition is less abundant, less appropriate to the organism, does not this last suffer? Is not this suffering transmitted by the animal fluid? Is it not a cause of trouble, of irritation, of anguish, to the harmonic fluid? Can its character, its physiognomy, be calm?

The sphere, then, can give of its divine fluid to the harmonic fluid, and be raised in dignity; the accidental variations of this sphere sharpen its intelligence, stimulate it, exercise its energy, and, at the same time, may be the cause of diminution of the animal fluid (the temperament), and even of the death of the organism.

At the re-incarnation this harmonic fluid so tried, so labored, has not lost its qualities. It finds itself anew *en rapport* with an animal fluid of the same series—the same it has left. The harmonic fluid, being more exercised, has greater facility to satisfy wants, and consequently more liberty, more gaiety.

Character, then, is the expression of the relation of the idea with the want; gay or gloomy according to favorable or unfavorable circumstances.

Re-incarnation, thus understood, is the same in all the animal series, and in man until they shall have attained such a degree of advancement as will fit them for another globe.

Even with man the spirit manifestations after death are always *en rapport* with the harmonic fluid, that is, with the result of the relation of notion with temperament or animal fluid which has given the impression, the impulse, the emotion. It is always the organic fluid that serves as perispirit to the harmonic fluid, and enables it to manifest the impressions retained and those it may receive.

A COPY of the Spiritual Scientist will be sent to any address in the United States for twelve months, on prepayment of two dollars and a half. As it is highly desirable that copies should be distributed gratuitously in quarters where they are likely to have a beneficial effect, donations to that purpose will be thankfully accepted.

COMMUNICATION AT A MELBOURNE CIRCLE.

THE contest between Spiritualism and Dogmatism now grows fiercer day by day—under the one head are ranged the increasing but comparatively minute band of those gifted with the clear insight that pierces to the core of life and matter; faint some are, doubting also many more, but the names of those who have attained the heights of pure conviction are not few.

On the other side stand the separate ranks of their opponents:—

The Dogmatism of Pseudo-Science.

The Dogmatism of Theology, and

The Dogmatism of undeveloped Minds who see in the truths of Spiritualism the ruin of their palaces of sin.

Who shall triumph in the strife? Who has triumphed in all such strife? David and Goliath; Luther and Rome; Science and Faith; Freedom and Slavery; Liberty and Despotism. Though oft baffled to the feeble sight of man the tide never retreats, nor shall it fail you now; but gathering as slowly, as silently, and as resistlessly as the forces that wrestle within the earth's shell, it shall first weaken their attack, and finally overthrow all opposed to its progress.

In this struggle whatever of evil shall have been born with, or grafted on the grand truths of Spiritualism, shall also fade away.

The light penetrating the darkness shall, as it discloses speck and flaw, be followed by their removal, until springing from the heart and soul of man, purified, strengthened, and washed white as crystal, the truths that are in it shall shine forth in all the ineffable majesty and grandeur that has won its way through time and trial into the cheering rays of the perfect day. Purge then yourselves, your beliefs, and your surroundings of every taint of error; strike boldly at the monster's head, fearing not at any time for the result, since truth is of God, and like him is patient in power, supreme and unconquerable, almighty and ever glorious.

MAN in the various stages of existence is the great problem that we present to you, analyzed so far as it lies in our power. Of those atoms and those forces that, through a long succession of toil, has moulden his corporeal frame. Of the immortal soul that occupies this domicile; of its relation to and mode of action in its envelope and the world at large; of the duties that belong to the corporeal existence—that is, to the union of soul and body; of the possibilities of the spirit; of its power, its destiny, and its future home. These are the variations of the one great theme, which we might treat systematically, but since the time at our disposal is limited, and the conditions in many cases unfavorable, we on the whole prefer to speak of those branches which appear to be most advantageous to you.

Of the body of man it suffices you to know that it has been developed through countless ages from the earth on which you tread—that is from matter—bearing always in mind that matter is only a name for something that you cannot comprehend. Of the immortal soul all our teachings take as a basis, and in themselves are proof to you, of an existence after death. Its relation to the body may be briefly explained as being the action of microscopically refined matter, through various envelopes increasing in density (though for the most part imperceptible) upon the visible and tangible nerves and muscles of your bodies, remembering still that you are only cognizant of appearances, and cannot know reality.

The duties of this existence are, as we often tell you, to develop yourself and others to the full extent of your natures, expanding the inherent treasures of the spirit, love, hope, patience, wisdom, and reason. Of the power and destiny of the spirit it is all contained in the one word progression. Its future home is an abode of beauty and happiness, at first resembling your birth-world, but gradually refining until it loses itself in light.

These are our lessons; this is the framework of our faith, stated simply and concisely, yet containing in itself, and those other questions which arise from it, as of the nature and attributes of the God-principle, the laws of material, mental, and spiritual nature, fields o'er which your spirit shall roam when your earth-life shall seem a distant dream—a darker mountain peak far o'er the stream of time, shining not all ingloriously to you across the brightness of the sea of existence, sending up faint gleams and remembered lessons to those heights on which you shall then tread, seeing before you still a wider, grander ocean of unfathomable knowledge and boundless wisdom, lit by Godlike love.

SUBSCRIPTIONS AND ADVERTISING RATES.

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No 15.

PERSECUTION OF M. LEYMARIE.

The imprisonment of Leymarie, editor of the *Revue Spirite* in Paris, for supposed implication in the frauds of Buguet, the photographer, is one of those high-handed outrages which could be perpetrated only in a community made familiar with examples of arbitrary power. Mr. J. L. O'Sullivan, an American gentleman now in Paris, and formerly well-known in this country as editor of the *Democratic Review*, communicates the facts to the *London Spiritualist* of May 28th. We publish extracts from his letter and can add little in the way of comment that is not implied in his clear, intelligent statement. He is probably right in his assumption that Buguet is a genuine medium and has been instrumental in producing veritable spirit photographs.

It would seem that Buguet, not finding the business as profitable as he had hoped, and being either alarmed or bribed by persons who from religious or other motives are hostile to Spiritualism, has not only abjured mediumship and declared his spirit photographs to be frauds, but has had the audacity to charge Leymarie with being his accomplice and the sharer of his nefarious gains.

No one who knows anything of M. Leymarie will doubt for a moment, that in this accusation, Buguet utters a fiendish, unmitigated lie. Leymarie is a gentleman and a man of culture, and has given the most ample proofs of his sincerity as a Spiritualist. One need but look at his photograph to be satisfied that he is utterly incapable of any such baseness as the malignant renegade would fix upon him. Let M. Leymarie rest assured that he has the profoundest sympathy and confidence of all intelligent Spiritualists in America, and they hear with deep distress and indignation of the sufferings and wrongs to which he has been subjected by the French, judicial authorities. We grieve to learn that his health has been seriously affected by the brutal outrages of which he has been the victim; and we hope he will bear in mind, and take comfort in the reflection, that all such martyrdoms as his do ultimately but advance and elevate the cause of Truth.

PROFESSOR WAGNER'S GREAT REPORT.

With the portion which appear in the current number of our paper, Prof. Wagner's report of his scientific investigation into the spiritualistic phenomena is brought to a conclusion. The fairness and accuracy, displayed in the methods of our illustrious author, as described in the chapters already printed, have prepared us for the deduction at which he arrives. They are such as every

scientist of like courage, honesty and trained powers of research must inevitably reach at the end of a series of seances under such satisfactory test conditions as exclude the element of fraud from the problem. Nothing could be more satisfactory than the expedients resorted to by M. Brediff; and Prof. Wagner's compeers will, of necessity, be compelled to reflect over the phenomena of direct writing, bell-ringing, and the materialization of hands which he witnessed and has described so graphically. To suppose the contrary would imply, an extreme of moral cowardice on their part which we would be loath to expect even from men of science. Sir William Thomson, in his opening address before the British Association in 1870, said: "Science is bowed by the everlasting law of honor to face fearlessly every problem which can fairly be presented to it." Let us see if the whole array of his bearers will prove themselves poltroons.

A SCIENTIFIC SELL.

The *New York Daily Graphic* is edited by Mr. David G. Croly, who is known over the whole country as a materialistic philosopher, a founder of the *Liberal Club* and for several years editor of the *New York World*. Mr. Croly is one of the most original characters in American journalism; a man of great intellectual resources, a liberal of the liberals, a dogmatic Positivist, and a man possessed of a grim humor which delights in the setting of traps for the unwary scientists, that he may enjoy their confusion at finding themselves victimized. Under his inspiration, series of pseudo-scientific articles were written for the world, by a young man named Davis, which were frequently constructed with such ingenuity as to deceive the very elect. They contained the most improbable statements dressed up in so skilful a manner, and presenting such an air of plausibility, that none but the most astute readers could discern their absurdity at first sight. Among these, was an account of the finding of the carcasses of a herd of frozen mammoths, in Siberia, upon the flesh of which some savants made a hearty meal; a description of anthropophagous trees; the discovery of a mine of precious stones under Mont Cenis; a visit to a hybrid family in North Carolina, whose parents had put into practice the theories of the stirpiculturists; the posthumous publication of some wonderful papers, by an imaginary Russian mathematician named Slavonsky, in which the author demonstrated mathematically the immortality of the soul and the law of reincarnation; and many others equally preposterous.

Mr. Davis and his Master are now both on the *Graphic's* editorial staff, and, on Saturday last, that paper afforded proof palpable that they are up to their old tricks. The article this time, is upon the recent discovery of the mechanical action of light, by Mr. Crookes—a discovery which, it is now admitted, is likely to rank his name with that of Sir Isaac Newton among the luminaries of Science. The title of the article in question is "The Physical Basis of Gravitation: Startling result of Mr. Crookes' discovery," and the author proceeds to demonstrate how the whole secret of the balance, movement, and suspension of the stellar universe is explained by the rotation of the tiny platinum mill, in the bulb of Mr. Crookes' exhausted receiver.

Among his "philosophical propositions," Mr. Davis has the following:

"Like all forces acting in reference to a centre, gravitation and light follow the law of inverse ratios, which in itself is a sufficient proof that they are matter in motion; but we need only to rid our minds of the mischievous notion of the existence of anything except matter, while we are considering the phenomena of matter, to obviate the necessity of logically arriving at the conclusion that every phenomenon in the

material universe finds its source and end in matter, and from this conclusion the law 'directly as the mass and inversely as the square of the distance,' holds in all 'forces' having their source in a centre."

Here is a reminiscence of the "Slavovskiy sell."

"The number of particles in the universe is not infinite, however great it may be, and if Thomson can go so far as to calculate the number of molecules in a cubic inch of matter, as he has done, it needs only a larger—though not an infinitely larger—investigation to arrive at the number in the universe. This is said merely to obviate logical difficulties which arise when we come to consider the result of the two great forces of light and gravitation."

The snag against which all pure materialists, all who deny the existence of any intelligent Cause outside of matter, run, is shown in the following sentence:

"Strictly, force is the source of motion, and as motion never occurs except in consequence of motion, all we know of force is that it is only motion, unless we choose to go, if not into metaphysics, at least into metemprics."

He baits his trap with this statement:

"Light proceeds from a centre, and gravity draws towards the centre. In other words, there are ever present in the universe of matter the mechanical projectile force from centres, and the attractive force towards centres. But attractive force inasmuch as motion is in the direction of the impulse, must be a force applied a tergo in its relation to the centre. If bodies tend to a centre in space it must be because of an impulse they receive from beyond, impelling them towards it. Attraction as attraction, neither does nor can exist; it is not only logically inconceivable, but physically impossible, since it implies a mechanical effect not in the line of impulse, but against it. In other words, gravitation is the result of mechanical impulse driving bodies incidentally to centres, and ultimately to the centre of the material universe.

and, then closes with this strictly logical(!) conclusion:

"In the consideration of this question Mr. Crookes has not gone sufficiently far to reach the conclusion that should be drawn from it. In reaching the limits of the universe of matter, beyond which no motion is possible since there is nothing to move, and as a motion is never lost, a reflux of motion to the centre follows from the known laws of motion, and the mechanical effect of light not used in work is turned back upon itself and proceeds in toward the centre from which it was omitted. As in emission it does its work on the planets as on the mechanism invented by Mr. Crookes, so in return it drives all matter which it meets back to the centre, and is known as gravitation. The velocity with which gravity exceeds light is explicable through the unparticle and, therefore, unimpeding ether, for it is towards and not from the centre, as in the case of light. To what conclusions this doctrine may lead in time, of course cannot be said; but to find the physical basis of gravitation is to thrust 'force' as aside from matter, even yet farther from the universe of matter than has hitherto been deemed possible.

This will suffice for the present. Let us see what gudgeons will swallow the hook.

SPIRITUALISM AND CATHOLICISM.

One cannot understand the bitterness of feeling entertained towards the Spiritualism and its advocates in Papal countries, without reference to the literature of the question. The intercourse of good and evil spirits (or demons) with mankind, is one of the tenets of the Catholic Church: which has not only indicated the different phases in which supernal manifestations occur, but also described the form of exorcism to be used by the clergy in case of need. It is maintained that the Church alone possesses power over the demons, and that this comes from inheritance from Christ himself and his apostles. The phenomena of so-called Modern Spiritualism occurring outside the jurisdiction of the Church are ascribed to a demoniacal source, and it is the bounden duty of the priesthood to discourage their observation, and, if necessary, resort to the severest disciplinary extremities to prevent their subjects from participation in circles or seances.

The works of the Chevalier des Mousseaux—"Mœurs et pratiques des demons," "Phenomenes de la Magie," and "La Magie au 19e Siecle,"—are pre-eminent for

erudition, copiousness of illustration and ingenuity of argument, and their author has been overwhelmed with the approving certificates of cardinals, archbishops, and other high ecclesiastical dignitaries. He not only admits the reality of our phenomena, but cites from history a thousand antecedent cases to place the matter beyond doubt; and then utters the most solemn warnings against having ought to do with the evil intelligences who lie in wait to entrap the careless to the eternal loss of their souls.

It needs only to read these and other works by Catholic authors, to understand the whole animus of the pending persecution against M. Leymarie; and American Spiritualists need not be surprised to hear by any steamer that this noble man has fallen a victim to religious intolerance in this boasted era of light and freedom. Of course, the reactimists of Rome will fail to accomplish their ultimate object, as they have in every previous conflict with Science and Human Progress. Individuals may be sacrificed, but the destiny of mankind will not be changed. On the contrary, a fresh impulse will be given to the cause of Truth, and the blood of this latest of the martyrs will only serve to fructify the seed of God's own Church.

The Spiritualists of Philadelphia are to have a grand union excursion to Atlantic City, from June 25 to June 30, the proceeds to be devoted to the establishment of suitable head-quarters for Mediums and Spiritualists during the Centennial. The tickets, are placed at 1.50 and are good to go and return any one of the days above mentioned. J. H. Rhodes, 918 Spring Garden, will give all further information to those who will address or call on him as above. The movement is one in the right direction and should receive general support.

EDITORIAL PARAGRAPHS.

The reputed recent address by the spirit of Prof. James J. Mapes, through Cora Tappan in London is a very remarkable effort in whatever way it is regarded. Those who were intimate with the Professor say that they discover in it many allusions to scientific subjects couched in language characteristic to him, and familiar to the subscribers of the Working Farmer and old habitues of the American Institute.

THE American Spiritual Institute gave its second lecture of the opening series, Sunday afternoon at Rochester Hall. Dr. T. B. Taylor was the lecturer. Dr. Currier will speak next Sunday afternoon. Organ Voluntary and Congregational singing. Those who desire seats should go early. Services commence at 2.45. A vocal and instrumental concert to be given Sunday evening June 27, will close the series.

J. J. MORSE, the English lecturer has just completed a successful engagement in New Haven, Conn., his labors having proved highly satisfactory to the Society and friends. During June he speaks in Lincoln Hall, Philadelphia, Pa., his address for the month being 119 North 11th Street, in that city. Mr. Morse returns to Europe the second week in October next. He has two vacant Sundays in July, the two last. He will be willing to speak on them in or near Boston.

BE BRIEF! Correspondents will bear in mind that our space is limited and our type large. We would enjoin upon them the importance of compression and brevity. "Why was your sermon so long?" asked some one of a famous preacher "Because I did not have time to make it shorter," was the truthful reply. We always recall the remark when we receive a long-winded communication that would occupy three times the space we could afford. The telegraph has been a blessing in compelling people to study brevity in what they have to say. It is when we doubt any one that we become garrulous. In our case brevity is a necessity, and those who would be our correspondents must bear this in mind. There is something of artifice in the use of superfluous words. Genuine conviction throws off all loose drapery and goes straight and quickly to the point. Take time, then, and be brief.

From the London Spiritualist.
THE PHENOMENA OF SLEEP AND DREAM.

NO. II.

BY EDWARD W. COX, SERGEANT-AT-LAW.

MUCH light would be thrown on the phenomena of dream if some man born blind, and who, therefore, can have no mental memories of vision, would describe to us minutely what "stuff" his dreams are made of. Does he dream that he sees objects, or only that he feels them? Has he visions, and what are they? If any intelligent and educated person, laboring under the affliction of blindness from birth, would favor this society with a minute account of his dreams, I cannot but think that a great service would be done to psychology by facts which, better than any amount of argument and conjecture, would show us what, if any, ideas are innate, what are brought to us by the senses, and in what manner the mind uses the impressions of the senses for the moulding of its own productions. Of scarcely lesser importance would be a like communication from the deaf. Do they dream of sounds?

But the ideas or images of objects that flow into the mind in dreams are rarely or never isolated ideas. They do not come in a confused crowd, nor do they stand alone. Like the beads and bits of glass that are thrown into the kaleidoscope, and which every turn of the instrument shapes into a new and definite form, the ideas that come into the mind in dream are put together in shapes more or less connected. Besides the mental faculty engaged in the presentation of ideas, another mental faculty is employed in the invention of the story that links them together. Here are two mental faculties at the least that are undoubtedly awake and active in dream.

It is an unsolved question if in dream any of the faculties are actually sleeping. At the first glance it would appear that sleep or some other disability suspends the activity of the faculties, whatever they be, that give us the senses of congruity and incongruity—that is to say, the faculty of comparison and that combination of faculties which constitutes what we describe in one word as reason.

NO SENSE OF INCONGRUITY IN DREAMS.

In dream there is no sense of incongruity. The most impossible things are brought together, and the mind accepts them as realities and feels no surprise. Friends long dead are with us, and we do not wonder why. We do impossible things, and forget that they are impossible. We walk upon water; fly in the air, are transported hither and thither without passing through the intermediate distance, and there is no sense of wonder, no knowledge that it is impossible. We have the strength of a giant, the fleetness of an antelope, the eloquence of a Cicero, and wield the pen of a Milton, and we never ask the how or the why. Reason, so prompt, not a moment before we had fallen asleep, to make us separate the real from the ideal, the true from the false, the possible from the impossible, is in an instant extinguished. The mind, so sane before, is, in fact, insane now, for in sleep insanity is the normal condition. We are all madmen in our dreams. In truth, how large a part of our lives is really passed in a state of delusion! The man we call mad is only a man who dreams always. We are all what he is when we sleep. He is only called not sane because he does not become what we are when he is awake.

IN DREAMS IDEAS BECOME FACTS.

Although ideas are facts to us in dreams, and we implicitly believe them to be realities at the time of their presentation, and they are usually woven together by some thread of relationship, the mind does not sit in judgment upon them as when we are awake. If, for instance, two or more incongruous objects or a series of impossible events were to present themselves to us when we are awake, we should feel the sensation of wonder, and instantly compare them with other objects or memories of objects, and our reasoning faculties would be set in motion to inquire into causes and reconcile the apparent incongruities. But in dream the mind entertains the inconsistent images and accepts the impossibilities with the utmost complacency. It makes no comparison between the present object and its recollections, and the reasoning faculty is not employed to try the truth of the appearances.

DIFFERENCES BETWEEN THE SLEEPING AND WAKING MIND.

In what, then, does the sleeping mind differ from the waking mind?

First, you have lost your control over the action of the mental faculties. Your will has ceased to direct them. Hence their dislocation and the disorder that attends their actions.

But you are still conscious. You know that it is yourself that is dreaming the dream. Although the dream creates in you no surprise, you never for an instant lose your consciousness of your own individuality—that it is yourself that is playing the part in the dream drama. Never do you suppose yourself to be some other person. You may dream that you are a king or a beggar, but it is yourself that has risen or fallen. Your consciousness and conviction of identity remain unshaken amid all the impossibilities with which your ideal existence is encompassed by the fictions of your own making. Is not this another proof that you, the dreamer, are not the thing that makes the dream (for you cannot be both cause and consequence), but only the recipient of the impression of the dream from the mechanism that makes the dream?

If, then, the individual consciousness continues awake, the seat of the condition of dream is to be sought in some parts of the process of mental action between the presentation of an idea and the impression of it upon the consciousness.

What is wanting here? There are two processes by which the waking mind is governed. The intelligent self forms the desire, and the will is the instrument or power by which that desire is accomplished.

In our waking and normal state the brain works under the control of the Will.

In the condition of dream the Will is either sleeping or paralyzed. Therefore it is that in dream the mental faculties act without control, each one according to its own impulses.

But the dreamer is conscious of the mental action, although he cannot control it. The Self is only a passive recipient of the impressions caused by the brain action. We perceive what the brain is doing—that is to say, the successive conditions into which it is thrown—but we are unable to control those conditions. The power is wanting by which the Conscious Self controls them in the waking state. That absent power is the Will. Hence we learn that the Will is not the link between the Conscious Self and the brain. The Self is connected with the material mental organ by some other link, for in dream the consciousness remains although the power of will is suspended.

For the Spiritual Scientist.

A PHENOMENAL MEMORY.

BY HENRY S. OLCOTT.

AT THE FIRST meeting of the Psychological Society of Great Britain, held in London, May 20th, under the presidency of Mr. Sergeant Cox, a paper was read by Mr. G. Harris, on "The Psychology of Memory," in which the author ably treated a most interesting topic. Numerous instances were cited by him to show the various peculiarities of this function of the mind, and he propounded the query "whether the mind had any power of expunging ideas which were no longer needed, so that room might be made for more valuable matter." He concluded that to some extent, this might be done.

John Locke's notion was that the impression of ideas upon the memory mainly depends upon pleasurable or painful emotions, but such a theory seems hardly of universal applicability. It is the common experience of us all, that the mind frequently retains only one of a whole series of events, while the rest are apparently totally obliterated; or, a single passage in a book stays by us forever, while all the others, of which many may be more interesting and striking, are not retained. Often the most trivial occurrences of childhood constantly recur, and the most important are forgotten.

Mr. Harris thinks that conscience may "be defined to be a species of memory," in which I hardly agree with him: for, as I apprehend, memory is a function of the mind, while conscience is an attribute of the spirit. In other words, memory is the record of the court; conscience the judge who prescribes the law of action. Memory stores up the eternal experiences of the earth-life; while conscience is the divine, inward monitor, breath of the Eternal Wisdom and Justice, type of His own attributes, and, when not stifled, is infallible.

I shall not however, indulge myself in the digressions suggested by this tempting theme, but speak of the case in point, to which the caption so justly applies. Among the most

remarkable instances of mnemonic power on record, that of Mr. Sidney Woollett, the recitationist, will always occupy a prominent place. Mr. Woollett is a young Englishman, thirty years of age, who has been giving recitations in this country for the last three or four years. He has probably a wider acquaintance and more friendships among American men of culture than any other foreigner, and enjoys general esteem for his personal character.

There was nothing peculiar in the psychological history of his family so far as we can ascertain, nor any antitype to his prodigious memory. As a boy, he was in nowise remarkable, for, while he displayed a considerable retentiveness as to things that pleased him, he learnt as slowly as the average the tasks of the school. But the faculty which is now so phenomenal, developed itself by degrees and quite without his volition. His mind did not merely select for retention such pieces as he liked, but absorbed whatever it pleased, independent of his choice. He describes the process as follows: He reads something over once, and lays the book aside, dismissing the subject from his mind often for a week or two, when he finds it coming back to him by bits at a time, and finally, either with or without another reading of the book, it settles, as it were, into the plastic substance of his memory and becomes embedded forever. Once fixed, it never leaves him, and so it happens that he can recite, upon the instant, *any one of two or three thousand* poetical compositions.

His repertory embraces, of Shakspeare's plays, "The Merchant of Venice," "Hamlet," "Othello," "Macbeth," "As You Like It," "Henry VIII.," "King John," "Much Ado about Nothing," "The Tempest," "Midsummer Night's Dream," "Lear," "Twelfth Night" and "Julius Cæsar," of each of which he can recite every line, and describe every detail of stage business. He is "letter-perfect" in "Evangeline," the "Courtship of Miles Standish," "Enoch Arden," "Childe Harold," "The Corsair," "Siege of Corinth," "Prisoner of Chillon," "Lady of the Lake," "Marmion," Keats's "St. Agnes Eve," Parnell's "Hermit," and about two thousand briefer compositions.

Holmes says that his memory is a pictorial one, and Mr. Woollett confirms this, for he not only sees the lines before him, as though printed on a constantly opening book, but every scene transpires as though it were something in real life. To his mind's eye, the ghost of Banquo stalks to the banquet-table, Hamlet broods in the castle corridors, Lear bows before the tempest, Portia pleads to the Doge, Evangeline floats down the river, and the returning Enoch peers at his faultless one through the cottage casement. The creatures of the poet's imagination seem real to him, and every particular of gait, expression, action, and dress are vividly reproduced.

Something of this pictorial character must have been the memory of the biblioplist Magliabecche, librarian of Cosmo III, and the protegee of the powerful Medicis. He accumulated a private library of 20,000 volumes, and had charge of the famous Laurentian Library at Florence, which had about 125,000 more. So prodigious was his memory, that he could not only send an applicant to the exact shelf and exact place on the shelf where a desired volume might be found, but in the case of his own library, at least, could give the page and part of the page on which any passage in question appeared. So also in the case of Napoleon I, his memory is said to have recalled the face and name of every one of his soldiers. In some individuals, the memory seems to attach itself exclusively to events, in others to faces, in others to names, in others to figures. A certain schoolmaster was discovered by one of his old pupils, who revisited him many years after his school-days, to have no remembrance of the boys by their names or physical peculiarities, but only by their qualities of mind.

Happy the man who after the hurly-burly of this life is over, and, as Macaulay says, memory "gives up its dead," shall have no cause to shrink from an arraignment before his own Bar of Judgment!

FRIENDS in the various parts of the country will oblige the editor by forwarding to him newspapers issued in their respective localities that may happen to contain any matter likely to prove interesting to Spiritualists, or in which statements may have appeared of an incorrect character—a very common occurrence—regarding Spiritualism. The paragraphs to which attention is called should be marked to save trouble.

MATERIALIZATION.

THE London correspondent of the Leamington (Eng.) Chronicle says:—"I want to tell you the last outcome of Spiritualism. You can believe it or not as you please, but my business is to tell you what I have seen. On Tuesday evening last I went to Mr. Herne's developing seance. There were twenty-one of us present. The first part in the dark was very short, as we were soon told to light up and arrange for the second part, which arrangement is to sit round as a horse-shoe in front of the curtains that divide off the back drawing-rooms. Mr. Herne was entranced in a chair behind the curtain; presently we heard a voice of an essence named "Peter," and after a bit, he drew the curtains aside and walked into the room. I was sitting close to the portal, and so was the nearest to see him. He was a well-made man, his feet were quite naked, and he was clothed in white with a white scarf tied on his head. The room was more than three-parts darkened, as light is a great disintegrator of corporality. He came out several times, as he had to renew his strength from the medium. In his latter appearances he brought his light and told us to turn off the gas that we might see it the better. After him a little black girl came to the curtain, and opened it, but had not the power to walk into the room. I was close enough to see her eyes, but the room was too dark to distinguish her dark features. The last week the curtain had been drawn aside, and a gentleman went in and put his hand on the shoulder of the medium and of the little black girl at the same time, but I was not there. I only tell you as true what I saw. How do I account for it? I have told you before that these are not spirits as the Christian understands the idea, but make-ups from the atmosphere. What I have expressed for some time to you is that man is not made of primal spirit, but spirit is infused into him, he being composed of body, soul, and essence, and it is the essence that incorporates itself with primal spirit. I went last Sunday evening to hear a lecture through Mrs. Tappan on spirit-forms, and she corroborated my statement about essence, and explained as a most extraordinary disclosure the details of how they are made. It unravels all our difficulties on the subject, and the consequence is we have now a clue to these physical manifestations that was assured to be impossible realities and served to amuse the credulous.

A DEATH OMEN.

ABOUT the year 1611, there lived in Spitalfields, one Mrs. Stephens, a person well-known and respected for her extensive dealings with the mercers on Ludgate Hill. While seated in her house one evening alone, she happened to look behind her chair, where, to her horror, she saw, as it were, a corpse lying extended on the floor, except that one foot was fixed on the ground. She looked at it for some time, but by degrees withdrew her eyes from so repulsive an object. However, a strange curiosity overcame her fears, and she ventured a second time to look that way, and saw the corpse for a considerable time longer, fixed as before. She again turned away; and resuming courage, got up with the determination to satisfy herself with the reality of the appearance, by going nearer to it; but lo! it was not there!

This circumstance proved an admonition to her: for taking it as a warning of her approaching dissolution, she from that hour began to settle her worldly affairs, and had just time to see them arranged, when she was taken ill of pleurisy which carried her off in seven days.

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Send us a club of EIGHT, for six months, at one dollar thirty cents, we will send you as a premium The Scientist for one year.

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The question here presents itself, Wherefore does the Conscious Self accept the impressions of brain action in dream without questioning their reality, their congruity, or even their possibility? It does not so when the brain is awake. Then the Conscious Self sits in judgment upon the impressions brought to it by the brain, and is enabled to distinguish between the actual and the ideal, the objective and the subjective. Why not in dream also?

The Conscious Self feels no surprise in dream, however strange the vision presented to it, simply because the condition of its relationship to the brain, as the material organ through which alone it can maintain communication with the external material world, compels it to accept the impressions made upon it by brain action as realities having, in the normal state of that relationship, some corresponding external existence by which that action of the brain was caused. True, that the brain has not unfrequently self-produced impressions, as they always are in dream. But the Conscious Self has learned this fact from experience, and setting its Will Power in action, it tries these impressions by certain mental tests, which enable it usually, but not always, to discriminate between the actual and the ideal—the fact and the ideal.

The reason why the Conscious Self does not so discriminate in dream may be thus stated. The Will Power being suspended in dream, one faculty cannot be brought to bear upon another for the purpose of comparison and reasoning as when awake, and therefore all impressions upon the material organ of the mind are accepted as real. The process of reasoning requires the combined action of several mental faculties, and probably also the mental action of the two hemispheres of the brain—or the two minds, as Brown-Sequard calls them. If any of those faculties in one hemisphere of the brain be sleeping, the process of reasoning is impracticable, and those mental impressions are accepted as real because the test is wanting by which the reality and unreality of impressions are determined in the normal condition of the brain.

To be continued next week.

SPIRITUALISM IN PARIS.

GREAT EFFORTS are being made by the few Spiritualists in Paris, to make the coming trial of M. Leymarie of service to Spiritualism. A knowledge of the present state of affairs can be gained by the following extracts from letters in relation thereto. Mr. O'Sullivan, who is working energetically in giving M. Lachaud, the counsel of Messrs. Leymarie and Firman, information about Spiritualism says:

Buguet was, as your readers know, released from imprisonment nearly three weeks ago on the trifling bail of £40. That highly respected and worthy gentleman, M. Leymarie, the editor of the *Revue Spirite*, was only released, on the same bail, the day before yesterday. Firman is still at the Mazas prison, nor has he yet been examined. He has, indeed, been once or twice before the judge in his cabinet (this French proceeding called the *instruction* being private), but it was only for a few moments of superficial questioning, in a language which he can neither speak nor understand more than very slightly. He has now been over a month in solitary confinement, made doubly solitary from his inability even to talk with his jailers. His wife has not yet been permitted to visit him, even with the impassable abyss between them of two iron gratings, and about five feet of space between the gratings. A kind intervention by Mr. Washburne, the American Minister, obtained for the poor afflicted little lady the opportunity of embracing her husband for a moment on Thursday in the judge's presence. He is to be examined on Tuesday, the 25th. It seems that he cannot be admitted to bail, nor allowed to see anybody, until after his examination. This seems to be the French way of breaking down the nerves and stubbornness of accused persons who, being innocent, have nothing to confess, and therefore decline to do so. The man who will only confess himself a rogue, is let out early and easily; the one who wickedly will not because he cannot, is properly punished by being treated as though he were one, including the little attention of handcuffs.

The position of Leymarie and Firman is complicated, and seriously endangered by a circumstance which I must mention with great regret. Buguet, the photographic medium, has

turned round, and not only wholly repudiated mediumship, but accused the others of full cognizance of his imposture and trickery, so as to make them his pretended accomplices. He says that all his pictures were humbugs, and rather seems to claim credit for his cleverness in tricking the easily self-deluded Spiritualists. He even denies having ever pretended to be a medium.

Besides the charge of complicity with Buguet, which was what Firman and Leymarie were arrested upon, the matter of the *seance* at Madame Huguette's is also brought up against Firman, in regard to which you have already published the *proces verbal* on the one side, and the counter declarations of the Firmans on the other, and, in this instance, I am convinced of his innocence, though it presents a formidable case of appearances against him, which can only be judged fairly by persons acquainted with the marvelous phenomena of materialization, now familiar to you in England, as also in America, but totally unknown, and, of course, disbelieved, in this country.

Firman is penniless. Is this not a proper case for the intervention of the British Association of Spiritualists to help him, and their own cause, to the means of employing counsel for the proper defence of him and it? He is an American, indeed, but has married an English wife. I do not know of any American Spiritualists here, and Spiritualism is of no nationality.

I am told that the trial will come off in about three weeks. M. Leymarie has retained the eminent advocate, Lachaud; Firman's friends have secured for him a lawyer of high respectability and standing, M. Carraby, but I fail to see how the best of counsel can do proper justice to the case of their clients in reference to a subject about which they probably share both the ignorance and the prejudices of their community and of the tribunal they address.

Poor Firman, unfortunately, cumulates the offence of being a medium, with that of being a foreigner. Neither does his counsel speak English nor he French. The judge has thus far refused to admit him to bail, while even the confessed impostor Buguet has been at liberty over a month on that of £40.

A private note gives the following additional particulars:—

M. Leymarie was let out of prison three days ago on bail. That scoundrel Buguet persists in declaring him to have been his accomplice, and to have had half his nefarious gains; but all the ransacking of the police has failed to trace the slightest indication of collusion on Leymarie's part, and nobody will attach the slightest weight to the assertion of one who has proclaimed himself to be a thorough cheat and liar.

Enemies of Spiritualism wanted to have all the stock of spiritual books at the Rue de Lille rooms seized bodily and destroyed, the rooms closed, and the society broken up; but they have not succeeded in finding a legal pretext, so the books and letters seized five weeks ago, have been returned, and poor Leymarie is let out of Mazas. He has shrunk to half his natural size, and looks ten years older; his clothes hang about him like bags; his face is wrinkled, his eyes are sunken, and his beard is full of white hairs. 'Tis really pitiable; but I hope that freedom, air, sunlight and proper food will bring him up again. But what a monstrous injustice! To seize and imprison an innocent man, confining him in a cellular dungeon, not allowing him to be approached by any human being but the jailer, while unknown enemies confiscate books and papers, and employ every means to make up a case against him!

There seems no doubt but the authorities are determined to make an attempt to use Buguet as a cat's-paw for attacking the "Societe Anonyme," simply because Leymarie, the administrator of the society—(we should say limited liability company)—had written in favor of Buguet in the *Revue* published by that society. Buguet will be tried before long for *escroquerie* (swindling), and the enemies hope to include the society and Spiritism in the verdict, which will undoubtedly be against Buguet, but which I hope they will fail to extend as they hope to do.

Miss Anna Blackwell writes:—

In the coming trial, it is of the utmost importance to bring forward really weighty evidence to the reality of the phenomena, especially of materializations and spirit photographs. If Mr. Crookes, Mr. Varley, and others of their standing would appear at the trial, the society here would pay their expenses. But even the collection of affidavits will be of essential service. Lachaud says: "Bring forward such evidence, and I promise you the trial will do an immense service to Spiritualism."

Important to Spiritualists.

THE spiritual movement resembles every other in this respect: that its growth is the work of time, and its refinement and solidification the result of causes working from within outward. The twenty-seven years which have elapsed since the rappings were first heard in Western New York, have not merely created a vast body of spiritualists, but moreover stimulated a large and constantly increasing number of superior minds into a desire and ability to grasp the laws which lie back of the phenomena themselves.

UNtil the present time these advanced thinkers have had no special organ for the interchange of opinions. The leading spiritual papers are of necessity compelled to devote most of their space to communications of a trivial and purely personal character, which are interesting only to the friends of the spirits sending them, and to such as are just beginning to give attention to the subject. In England the London Spiritualist, and in France the Revue Spirite, present to us examples of the kind of paper that should have been established in this country long ago—papers which devote more space to the discussion of principles, the teaching of philosophy, and the display of conservative critical ability, than to the mere publication of the thousand and one minor occurrences of private and public circles.

IT is the standing reproach of American Spiritualism that it teaches so few things worthy of a thoughtful man's attention; that so few of its phenomena occur under conditions satisfactory to men of scientific training; that the propagation of its doctrines is in the hands of so many ignorant, if not positively vicious, persons; and that it offers, in exchange for the orderly arrangements of prevailing religious creeds, nothing but an undigested system of present and future moral and social relations and accountability.

THE best thoughts of our best minds have heretofore been confined to volumes whose price has, in most instances, placed them beyond the reach of the masses, who most needed to be familiar with them. To remedy this evil, to bring our authors into familiar intercourse with the great body of spiritualists, to create an organ upon which we may safely count to lead us in our fight with old superstitions and mouldy creeds a few earnest spiritualists have now united.

INSTEAD of undertaking the doubtful and costly experiment of starting a new paper, they have selected the *Spiritual Scientist*, of Boston, as the organ of this new movement. Its intelligent management up to the present time, by Mr. E. GERRY BROWN, and the commendable tone that he has given to its columns, make comparatively easy the task of securing the co-operation of the writers whose names will be a guarantee of its brilliant success. Although the object has been agitated only about three weeks, the Committee have already received promises from several of our best known authors to write for the paper, and upon the strength of those assurances many subscriptions have been sent in from different cities. The movement is not intended to undermine or destroy any of the existing spiritualistic journals: there is room for all, and patronage for all.

THE price of the *Spiritual Scientist*, is \$2.50 per annum, postage included. A person sending five yearly subscrip-

tions, is entitled to a copy for himself without extra charge. Subscriptions may be made through any respectable agency, or by direct communication with the editor E. GERRY BROWN, 18 Exchange Street, Boston, Mass.

For the Committee of Seven,
BROTHERHOOD OF LUXOR. *.*

From the *Spiritual Scientist* (Editorial) April 29, 1875.

A Message from Luxor.

THE READERS of the *Scientist* will be no more surprised to read the circular which appears on our first page than we were to receive the same by post, since the appearance of our last number. Who may be our unknown friends of the "Committee of Seven," we do not know, nor who the "Brotherhood of Luxor," but we do know that we are most thankful for this proof of their interest, and shall try to deserve its continuance.

Can anyone tell us anything of such a fraternity as the above? And what Luxor is meant? Is it the ancient city of that name, whose majestic ruins, afford but a faint idea of the splendor of its prime? Once a metropolis whose smallest public building must have eclipsed in size any of modern times, it is now a desolate waste, guarded only by a handful of Arabs, whose flocks graze the avenues that in past ages glittered with wealth, and who dare not enter it by night for fear of the *Afrites*, or unprogressed spirits; who flit with noiseless footsteps through the deserted passages and chambers underground. Travellers tell us of grand rooms in the temples the walls of which are ablaze with frescoes of quaint device which looks as fresh as if the paint were laid on but yesterday. Can it be that shades of the departed Magi, banded together into a Council, meet there to rule the spiritual destinies of mankind?

It is time that some Power, terrestrial or supernal, came to our aid, for after twenty-seven years of spiritual manifestations, we know next to nothing about the laws of their occurrence. Have we learnt aught concerning mediumship, its cause, its perils, its possibilities, its advantages? Have we examples of the co-operation of spirits with mortals upon equal terms, or the subserviency of the latter to the former, as in some cases is meet and proper? Mediumship in our day seems to be synonymous with Slavery, and it really appears as if the medium class had had no rights that their invisible masters were bound to respect.

We cannot help regarding this as an evil of magnitude, and if we could only be satisfied that the appearance of this mysterious circular is an indication that the Eastern spiritualistic fraternity is about to lift the veil that has so long hid the Temple from our view, we in common with all other friends of the cause would hail the event with joy. It will be a blessed day for us when the order shall be, SIT LUX.

From the *Spiritual Scientist*, (Editorial), May 13, 1875.

A Hint to Spiritualists.

If a knowledge of facts ought to make a man earnest in the proclamation of the truth which he has attained to, then surely an intelligent Spiritualist ought to feel privileged in doing what he can for the spread of our cheering evangel. If the members of religious sects give oftentimes nearly a tithe of their incomes to the support of their various churches, surely, the sincere Spiritualist ought to emulate their liberality so far as to contribute something to that invisible but grand church Catholic which is to be found in the communion of those minds that recognize the great fundamental truth of Spiritualism. Surely a faith

based on the demonstrated fact, that man survives the dissolution of the physical body, and that there is an interchange of thoughts and affections between a vast spirit-world and the inhabitants of our planet, ought to awaken enthusiasm and prompt to a generous giving for the spread of so inspiring a truth.

Many of our Spiritualists, especially those in our smaller cities, attend no church or Sabbath meeting and contribute nothing of their means for any spiritual cause or instruction whatever. Does it never occur to such persons that a trifle contributed to the support of our spiritual journals would be no more than what they ought freely to give, exempted as they are?

Of the large number of Spiritualists in the United States there surely must be at least two hundred thousand who have the leisure, the intelligence, and the means, that should invite them to the support of the American Spiritual Press. There are now only three journals in the country, which can be said to be active representatives of Spiritualism. There is the "Banner of Light," the oldest and, we believe, the most widely circulated. But it has some peculiar features, which, though they may suit the majority of readers, are not wanted by the scholarly inquirers who look simply for *spiritual* facts and information. It gives long stories, and devotes much space to unconfirmed spirit messages. Then there is "The Religio Philosophical Journal," largely given to advertisements, records of meetings, lists of lecturers, accounts of seances, &c; it probably has the largest circulation. This too supplies undoubtedly a want, and commends itself to many inquirers.

We have no wish to detract from the merit or the subscription-list of either of these well-known journals. They have done valiant service for the cause when there were few to speak for it, and there is a large and increasing class to whose wants they are skillfully adapted.

But the "Spiritual Scientist," the youngest of the three, addresses itself more especially to that class of investigators who want no miscellaneous or extraneous matter mixed up with the one subject of Spiritualism. It aims to give the *pith* of the spiritual news of the day, to avoid long-winded discussion, works of fiction, lengthy reports, &c., and to present, as far as possible, the purely scientific aspect of the great movement pregnant with such important results for the future.

We believe there is a place for such a journal, and we hope there are many subscribers to both the other spiritual weeklies, who without dropping them, will find it not too heavy a tax to add to their list the "Spiritual Scientist." The three together would not cost ten dollars a year, and surely that is an insignificant sum for a family to pay for that part of its instruction which pertains to the great truths that point us to the survival of relatives and friends in a life beyond the grave, and impresses upon us the great lesson of our own immortality. Surely *three* organs for a cause that numbers its adherents by millions will not be thought too many in a country like ours. We confidently appeal to Spiritualists generally to do what they can afford to do, to make our journal a success.

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How To Form A Spirit Circle.

It is calculated that one person in every seven might become a medium by observing the proper conditions. The thousands of Spiritualists have, in most cases, arrived at their conclusions by agencies established by themselves and independently of each other, and of the services of professional mediums. Every Spiritualist is indeed an "investigator,"—it may be at an advanced stage; and that all may become so, the following conditions are presented as those under which the phenomena may at all times be evolved.

Inquirer into Spiritualism should begin by forming spirit circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing mental powers without knowing it are to be found in nearly every household.

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of from three or five to ten individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands on its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm; but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, very considerably delays the manifestations.

3. Before the sitting begins, place some pointed lead pencils and some sheets of clean writing paper on the table, to write down any communication that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums: it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acid feeling against them is a weakening influence.

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to get near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards the question should be put, "At we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impassive, affectionate, and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles, with no strangers present, are usually the best.

If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

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